# THE PACIFIC

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PACIFIC

Pac Theo Sem
Reading Room

## True Prayer

**It is true prayer**
**To seek the Giver more than gift;**
**God's life to share,**
**And love—for this our cry to lift.**

# THE PACIFIC

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W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley


## THE STATUS OF THE CHURCH UNION MOVEMENT IN CANADA.

The special committee of the Methodist general conference, to which is assigned the transaction of business matters needing attention between conference sessions, met last week in Toronto, and after expressing its readiness and the readiness of that church to enter into union, declared that in its judgment if the union of the three negotiating churches is to be brought about it ought to be consummated as soon as possible. The urgency of the situation is said to be due in the West especially to the great inrush of new settlers and to the desire of the people in many centers of population to secure actual union in their own localities.

An analysis of the vote in the Methodist Church shows that of the members eighteen years old and over 150,941 voted for union and 24,357 against it. The qualified voters numbered 236,967. On the official boards there were 23,475 for and 3,869 against. Here the qualified voters numbered 29,820.

There were 29,373 qualified voters under eighteen years of age. Among these the vote was 17,918 for and 2,615 against. Among adherents there were 48,430 voters. Of this number 42,115 voted in favor of union and 6,234 against it.

It is noteworthy that only in the Newfoundland conference was there a majority against union, 4,045 adult members voting no and 1,731 voting yes. In the Toronto conference 25,900 persons over 18 voted yes, and only 2,743 no. In that conference only 285 out of 3,822 persons under 18 voted no.

The adults in Manitoba stood 10,732 for to 782 against; and in that Western conference only 89 out of 1384 who were under 18 voted no.

In British Columbia only 393 adults voted no, while 4,725 voted yes. Only 24 under 18 voted no.

Alberta and Saskatchewan showed similar prevailing sentiment.

We do not have the Presbyterian vote by members, but only by congregations. Of these 1,493 were in favor of union, and 344 were against it. In only one presbytery, that of Pictou, was there a majority of the congregations opposed to union. In the Toronto presbytery 62 favored it while 23 opposed it. The Montreal presbytery found 46 congregations in favor and 9 opposed. Victoria presbytery favored it by 13 to 3; Westminster, 43 to 8; Regina, 30 to 2; Kootenay, 20 to 1; Kamloops, 22 to 4; Glengary, 21 to 2; Quebec, 21 to 4; Halifax, 33 to 7; Ottawa, 42 to 4.

The Congregational vote we do not have in any detail. It was, however, about 80 per cent in favor, among those voting. The Methodist was 88 per cent.

Inasmuch as the vote in favor in the Presbyterian Church was only about 70 per cent of the number voting the last General Assembly thought it advisable to pay the utmost consideration to the views of the minority and did not take steps toward the immediate consummation of the union, but pledged the Assembly to continue fraternal intercourse and conference and co-operation in the expectation that ere long practically unanimous action would be secured.

In its issue for July the 25, The Presbyterian, a paper published in Toronto, asks the Methodists, who are now urging consummation, to be patient with their Presbyterian brethren and show confidence in their good faith and good will while they try to work out their problem in their own way. On the other hand the paper says that Presbyterians must give respectful consideration to the views of their Methodist brethren; that their plea of urgency is a weighty one and cannot be regarded lightly.

Among the things making necessary a speedy settlement of the question of union is the uncertainty and unsettlement which will prevail and damage now until the end is attained.

In our opinion, the minorities ought to proceed to make the vote unanimous. So would it be for the good of man and the glory of God. Church union in Canada would be a bright example for the churches of the United States.

In view of the promise for union of these three denominations in the near future many union congregations have been formed in the West.

Growing out of the discussion going on for several years, other good results are already manifest. Not only the Congregational, Presbyterian and Methodist theological colleges in Montreal, but the Anglican as well, have entered into arrangement for considerable co-operative instruction the coming year. A Toronto paper says as to this:

"The conviction had been growing for a good while in the minds of serious and reasonable men that some such plan as is now being attempted was within the bounds of practicability. In regard to many of the subjects in the theological curriculum denominationalism does not enter at all. Methodist or Presbyterian has no meaning in connection with Christian apologetics. There is no such thing as an Anglican criticism of the Old or New Testament as distinguished from a Congregational criticism. Even the Scripture texts, the traditional exegesis of which by various denominations differs, are so few as to be almost negligible. Without doubt the type of theological teaching which starts with the assumption that a certain system of doctrine is true and then proceeds to defend and bolster it up, may find itself at some disadvantage under the Montreal plan. On the other hand, those who set out with open eyes and honest hearts to seek for truth, questioning the whole of God's revelation and waiting continually upon the guidance of His Spirit, will find themselves at a great advantage under an arrangement of such breadth and freedom."

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The strife none can share: though by all its results may be known:
When the soul arms for battle she goes forth alone.

Meredith.

## AN EFFORT TO BROADEN A DENOMINATION.

The movement toward the founding by the "Christian" churches of an educational institution in Southern California of which the Berkeley Bible Seminary shall form a part makes another chapter in the reformation which the First "Christian" Church of Berkeley sought to start by voting to receive to membership by letter the unimmersed.

It is thought by some, however, that the Bible Seminary would have been moved to Southern California for financial reasons even though this membership controversy had not arisen.

The consummation of the plan for this proposed new institution is contingent on the raising yet of $200,000. Mr. C. C. Chapman, of Fullerton, a wealthy layman, has promised $50,000 if $200,000 additional be raised. To this is to be added the $100,000 endowment fund of the Bible Seminary, making $350,000 in all. Long Beach and Pomona are the places mainly talked of as a location.

Work will be pushed to get the additional amount pledged, and pending the outcome of this effort the Bible Seminary has decided not to open until January the 15th, 1913.

The liberal element decided some time ago to make no effort to unite the Bible Seminary with Pacific Theological Seminary but to proceed along new lines to co-operate with the latter in the upbuilding of an interdenominational institution. They have pledged $2,700 for the salary for one year of the Rev. Dr. Guy, former dean of the Bible Seminary, who has been elected to the chair of church history in Pacific Seminary, and will work during the year to secure an endowment and to make such co-operation permanent.

In the last number of The Christian Evangelist, one of the denominational papers, Mr. A. C. Smithers, the managing editor of the paper, who was a Los Angeles pastor twenty years, until recently, stated that he had not found one person in the Northern California Convention who had any sympathy with the open membership idea. He added: "The few brethren who are infected with this mania are not attending the convention. Their supreme mortification over the failure of their efforts in this direction has led them into a place of solitude and humiliation." And as to Dr. Guy he says: "The churches of this state will have no part in the support of any man who is disloyal to the historic position of the Disciples on the subject of Christian baptism."

In the same paper Mr. Smithers has another article on "The Berkeley Situation" in which he makes considerable of the fact that there has been no rush of unimmersed believers to join the Berkeley church which had let down the bars. Here he magnifies something that was never expected. Our understanding is that this action was taken more in a fraternal spirit and with no expectation that many would seek admission. Influential men and women therein saw that a rule so at variance with the large majority of the churches of the world was a block to the progress of Christianity, and by this change they sought to reach out and did reach out in the spirit of their Divine Master to bring all a little nearer together so that for the good of man and the glory of God that day might be hastened when the work of the heavenly kingdom upon the earth would go on less wastefully and more effectively.

What the outcome will be to broaden this religious body no one can tell at this time. That they who are leading in it will act on the suggestion of The Christian Evangelist and get out of the fellowship we do not believe. Unless, however, there is rapid growth of this open church idea, ministers holding it will find difficulty in getting charges. How many California churches of this order would be open to the pastor of the First Christian Church of Berkeley if he should desire a change? And here arises the question, To what extent would the churches of this order receive as pastors men whose thought was shaped under the tuition and influence of a professor who was dismissed from the denominational seminary because of his sympathy with this progressive idea?

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## PACIFIC COAST NOTES.

Work will be commenced soon on a new Y. M. C. A. building at Sacramento, which is to cost $160,000.

San Diego has a woman who seeks to be the next mayor as had also San Luis Obispo. Altogther there are seven women seeking election to the legislature, six Socialists and one Democrat.

Dr. Cook, the newly elected resident Methodist bishop for Oregon, after standing the other day on Portland Heights, remarked: "I have seen the United States from the Atlantic to the Pacific, and I never saw anything to surpass that view."

At a conference of Presbyterian workers recently at Mt. Hermon it was expressed as the judgment of the conference that the national home mission board establish a special Indian training school at some suitable location north of the Tehachapi for the whole Pacific Coast.

In an Oakland paper last Saturday following the church notices were the following miscellaneous organization announcements: Psychical Science meeting, Divine Science services, The Spiritual Thought Church, Fraternal Church of Spiritualism, First Spiritual Church, Rock Ridge Truth Center.

By the time the Panama-Pacific Exposition is opened, perhaps much earlier, a new house of worship will have taken the place of the one now occupied by the First Congregational Church of San Francisco. It will in all probability be built on the old site, and at a cost of not less than $150,000.

A Santa Barbara paper is of opinion that one of the most important issues of the recent campaign for funds for a Y. M. C. A. building was "the obliteration of all lines of prejudice and the getting together of the people to boost as one whole solid force." "All elements or factions joined in this campaign—Christian and Jew, Catholic and Unitarian, Christian Scientist and agnostic—all worked for the future youth of Santa Barbara."

Oregon will have to vote on a single tax proposition in November. The Secretary of the Equal Tax League says: "The whole scheme of single tax is void of justice, sense and economic value. It is the dream of a dreamer and should not appeal to any logical intelligent voter in the State of Oregon." A few weeks ago the city assessor of Pittsburg, Pennsylvania, was in Portland, and so wild does the single tax scheme seem to him that he could with difficulty be brought to believe that it was to be voted on in Oregon this year. There is a better and fairer way to get "the unearned increment" that is being so much talked about nowadays.

A new Presbyterian church is being built at Walla

Walla at a cost of $65,000. The Presbyterians didn't do as the Congregationalists did, though Whitman is an undenominational institution. Money was already pledged for a new Congregational building when the crisis in college affairs led that church at the suggestion of Dr. Brooks, the pastor, to release the people from their pledges and concentrate on the college. As soon as the campaign was started for the college the Presbyterians entered on their campaign which was pushed to a successful issue. But they were much more in need of a new building than the Congregational people were, and the latter will not be long without one. Indeed the official board has almost arrived at a decision to begin a campaign for a building fund this year.

The Rev. Dr. Newell Dwight Hillis of Brooklyn, New York, in a review of Mr. Kennedy's book, "The Contest for California in 1861," takes occasion to say of California, past, present and future: "By way of pre-eminence, California is the land of romance, gold, adventure and heroism. So marvelous is this wonderland on the Pacific Coast that no one dares tell the truth about California for fear of losing all reuptation for veracity. Think of a land that has one tree 24 feet square and 325 feet long that would plank Broadway, New York, from sidewalk to sidewalk from the Battery to Union Square. Think of a potato ranch at Oakland that fills one freight train of seven cars every day for 365 days! Think of one vineyard that has a Portland cement bottle so vast that the mouth of the bottle holds an iron ladder down which 24 young men and women descend to dance on the bottom of the bottle before the purple flood is poured in! Here is a state with a coast line of almost 1,000 miles, that has all the climates of the world, that would grow all the fruits and grains, and is at once a miniature of the Arctics and the tropics, a union of Sicily and Switzerland, of Hudson bay for the hunter and the Riviera for the rich man of leisure. With the completion of the Panama canal California, looking out upon 500,000,000 of people with whom she will trade, will be the mistress of the Pacific."

A few weeks ago the New York World sent out to several men of prominence in business, politics and finance the query, "What should the young college graduate do?" Thomas W. Lawson, the author of "Frenzied Finance," replied: "Were I graduating today from college east, west or south, I would head for the great undeveloped Northwest. I would buy my ticket for Portland, Oregon." Mr. Lawson spent several weeks in Oregon and adjacent territory last year, and became very enthusiastic over the outlook. Mr. Hepburn, who is chairman of the board of directors of the Chase National Bank of New York, says that he regards Oregon, Washington, Idaho, Montana and British Columbia as the most promising fields for the young man; saying that all who are eager to work will find in one way or another abundant opportunity. The manager of the New York Clearing House Association says, "Go west of Chicago." President Bush of the Missouri Pacific Railroad is of opinion that the best chances for success lie west of the Mississippi. Mr. Wilk of Chicago, a banker and a railroad man, believes that the West and Northwest offer the best opportunities. James G. Cannon, president of the Fourth National Bank of New York, advises the young man to stay right at home in the East and be a farmer. Governor Marshall of Indiana urges young men toward scientific farming. It is significant also that nearly all the men who made response to the inquiry mentioned farming as one of the most promising pursuits for the young man of today.

## A VACATION EXPERIENCE IN COLORADO.

W. N. Burr.

A three-hours' ride by rail from Denver northward to Lyons, then a twenty-two miles ride by automobile up into the mountains brings one to Estes Park village. "The most beautiful mountain park in the world" may be found almost anywhere where mountains stand, "like huge waves petrified against the sky;" and of course Estes Park is one among the many that surpasses all others. Some enthusiastic admirer has written of it as "the seal and crux of that tremendous upheaval of nature known as the Rockies; the final word, spoken in a symphony of triumph, of that epic writ in grandeur that we call the Continental Divide." However that may be, Estes Park is a beauty spot, though it was bathed in tears most of the time while I was there this summer.

Five miles from Estes Park village, located in the southwestern part of the Park, are the camp grounds of the Western Conference of Young Men's Christian Associations. Here was held this year, June 7 to 16, the Students' Y. M. C. A. Conference, bringing together students from the colleges of Colorado, Kansas, Nebraska, Oklahoma, South Dakota, Wyoming, Utah and New Mexico. Two hundred delegates to this conference were registered this year. The accommodations at the "Y. M. C. A. Camp" include a splendid dining-hall, seating three hundred, and other large and small buildings, cabins and tents for administration and sleeping purposes.

I spent Saturday and Sunday, June 15 and 16, at this camp—the last two days of the Conference—going up to Estes Park village on Friday afternoon, and on to the "Camp" early Saturday morning.

Very soon after my arrival rain began to fall, and it came down drizzling and cold most of the time through that day. The big dining-room was the attractive spot, for it was dining-room, office, book-store, writing-room, and also warming-room. At either end of it was a great fireplace—the kind our grandfathers used to talk about—big enough to take in good-sized logs. And the "logs" were there, blazing away, and throwing out a deal of comfortableness. Those fireplaces were well patronized, even by strong, husky college men.

The next morning, Sunday, when we looked out the windows of our camp cabin we found the foothills all about us covered with snow, and snow still falling. And all that June day it snowed when it didn't rain, and it rained when it didn't snow. "What is so rare as a day in June," I called to a friend, as I lowered my umbrella and stamped some of the "wet" from my shoes on the porch of the dining hall, as we gathered for breakfast. When night came there was no snow on the floor of the valley, but plenty of it on the mountains and hills round about.

I spent the greater part of that Sunday in the big dining-room, and much of the time not far away from the roaring fire in one or the other of the fireplaces. But I had rare company that shut-in day: Rev. Charles M. Sheldon, of—shall I say "of Topeka," now that he has dropped his Topeka work and gone out into the world to tramp awhile? Arthur Rule, the missionary from China among the college students of the homeland just now; W. E. Sweet, the well-known Congregational layman of Denver, of whom his pastor, Rev. Frank T. Bayley, has written: "The influence of a Christian home, the culture of a college course, and a wide experience in business life, have combined to prepare him for great usefulness." Mr. Sweet is the President of the Denver Young Men's Christian Association, and—to

use the words of Dr. Bayley—"it was his gift of $25,000 which gave impetus to the campaign that secured the new and splendid building of the Denver Association a few years ago." Besides these and other "older heads" were all those earnest, hearty, strong young fellows who had come up from western colleges and yielded themselves to the inspirational influences of the Conference.

Provision had not been made for heating the assembly hall, so we had not only three meals but three religious services right there in the dining-room that day. At the morning service Mr. Rule gave a splendid address on "The Present-Day Appeal of the Foreign Mission Field." "What will happen if you go to China?" he asked; and he gave his answer: "1. You will lose two of the best years of your life. You will fret under these two hard years of preparation. Then you will find that you needed them to become a cosmopolitan man. 2. You will be a foreigner all your life. 3. You will live a perfectly natural, normal Christian life. 4. You will have a chance to study life in the greatest laboratory of life to be found anywhere on the globe. 5. You will have a chance to do a great thing for your own spiritual life."

In the afternoon the principal address was given by Mr. Harold Moore, a business man of Denver. "A God of all power has given us a gospel, and it is no little gospel," said he. "He has put it into our hands, yours and mine, and we must be true to our trust. We must do something more than buy and sell, we must have something big in our hearts that will send us to our fellowmen to help them to the blessings of God's gospel." In the evening we had "short talks" by the leaders of the Conference, the teachers of the various classes, and others—ministers, college professors, and well-equipped Christian laymen.

The next morning, with two inches of snow on the ground, I left the "Camp," and at Estes Park village caught the big auto stage going down to Loveland, to connect with the "Burlington." The distance was ten miles greater than to Lyons, but a safer road in bad weather, and the Lyons stage had gone. Mr. Sweet, four students from Kansas, the driver and myself settled ourselves for the long ride of thirty-two miles down that mountain road, most of which runs down through a canon through which also runs the "Big Thompson River." The road crosses the river seventeen times. The storm of the past few days had not yet quit the field. Two or three times our driver cleared the glass wind-shield of snow. We had gone about four miles from the village and were just leaving what is known as "Bridge No. 14," when the driver suddenly called "Here she goes!" and over we went, down an embankment, a fall of perhaps four or five feet. The machine did not "turn turtle," but lay quietly on its side, one wheel badly crippled and the wind-shield broken to bits. The driver received a few bumps, bruises and cuts, of no great consequence, however. The rest of us were none the worse for the accident except that some of the men were thoroughly soaked in muddy water. The man who had given $25,000 to the Denver Y. M. C. A. was standing up to his knees in a mud-puddle when I crawled from the wreck and turned to see if my fellow-passengers had escaped injury as I had.

There were empty cabins near by—a little summer camping resort. A football student flung himself against the locked door of one of these cabins, and we took possession of the building and its furnishings—paying special attention to the cookstove and a store of dry wood. Soaked shoes were soon baking in the oven, and we "put ourselves through the drier" in various needful ways. It was almost three hours later before another auto-stage came down to take us on our way.

We had plenty of time to **think**, back of all the pleasant railery in which we indulged during our stay in that cabin. And some of our thinking related to the twenty-eight miles of wet, slippery mountain road that still stretched between us and the railroad at Loveland. A passage from the dear old Psalm came to me with new meaning: "I will fear no evil, for thou art with me."

Ten miles from Loveland we left the canon and came out upon a red clay soil, which gave us a road as slippery as if it had been paved with live eels. But we had a nervy driver with a cool head and a steady hand, and evidently good strong arms, and he pulled us through, though I am sure the muscles of his arms ached as he met the strain at the wheel. My sympathies are largely with the "progressive" thinking of our day, but I read the lesson of the beaten track in progressive movement, as we toiled over that slippery clay road that afternoon. For once in my life I was thankful for such ruts, or even the lightest wheel-marks, as we could find in our road; for by running in them our driver was able to keep the machine on the road.

It pays to have the mind well stored with Scripture promises and other messages from our Sacred Book. One's courage is marvelously built up when, in the face of danger, he can hear the inner voice saying: "I will fear no evil, for Thou art with me."

And there are well-worn ruts along the way of life that men would better be careful about leaving. "New Thought" does not always mean progress. He who leaves the beaten track of the gospel of Christ as it burned in the heart of Great Apostle is in danger of skidding to the ruin of his finer life.

La Canada, California.

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## A GLIMPSE OF SOME OF THE NEW BOOKS.

**"The Battle of Principles." Newell Dwight Hillis.** This is a book which gives in a graphic manner the story of the heroism and eloquence of the anti-slavery conflict. Our young men and young women need to be brought to open up the pages of history, read the lessons of the past, and be inspired to make the coming years of the nation glorious. The study of no other era can be quite so rewarding as that made up of the years covering the anti-slavery agitation and conflict. It was an era of intellectual giants and great moral heroes. Dr. Hillis seizes on the salient features of that era, and in a study of the work and deeds of Webster, Calhoun, Garrison, Phillips, Sumner, Greeley, Harriet Beecher Stowe, Beecher and Lincoln, feeds the fires of patriotism in such a manner as to make for God and home and native land. No one can turn the pages of this book without feeling that on every page he is receiving a moral tonic. **(F. H. Revell Company, New York, $1.20 net.)**

**"On Immortality." Wilfred T. Grenfell.** Dr. Grenfell writes here as always with remarkable simplicity and charm, and one lays down the book with the feeling that the only reasonable thing is to believe in Immortality, and acquiescing with Grenfell when he says: "I find that the chief reason that I believe in it is just because I am sure of it." We quote one paragraph: "Death is no argument against life. I hate arrogance, but all the same when Paul said, 'Thou fool, except a grain of wheat die, it cannot live,'

I do not blame him. I think that the materialist is beginning to say that himself from what I see of science. Even the 'overslept defender of the faith' is not so anxious as he was if belated scientists will confuse the kernel with the shell. It seems by no means impossible that science may yet show that life as an entity on earth does not exist; that organic and inorganic are alike as dead or alive only as one likes to speak of movement or growth as a sign of life; that purely scientifically there is no death of the body—which never was alive anyway, as we used to understand the term—and that spiritual life is not only in all and through all, but is all." **(Pilgrim Press, Boston, 50 cents net; postage five cents.)**

**"Christ Among the Cattle." Frederic Rowland Marvin.** A sixth edition of a book which has done much to do away with the wanton destruction of animal life! It is a book which touches and appeals as do "Black Beauty" and "Rab and His Friends." First given as a sermon or address in the First Congregational Church of Portland, Oregon, this message has been for many years before the reading public and has had warm commendation by Whittier, Goldwin Smith, John Burroughs, Robert Collyer, Moncure D. Conway and others. Starting with the significant fact that Christ was cradled in a manger and sheltered among the beasts of burden and cattle of the field, it is shown how the sacred pages have ameliorated and still ameliorate their condition. "It is an important part of a good man's religion to be kind to the animal world, and it is literally true that—

He prayeth well who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all.

We are told that a commentator on the Koran shows that an Arab is under the same obligation to love and provide for his horse that he is to care for his children. "We ought not to treat living creatures like shoes or household goods, which, when worn out with use, we throw away." The author tells us that there is nothing in the Bible, when rightly understood, to discountenance the belief cherished by Agassiz and taught by Leibnitz and Coleridge, that the beast as well as man has immortality. Dr. Rowland says for himself: "I am willing to believe with the poor Indian who

'Thinks, admitted to that equal sky,
His faithful dog shall bear him company.'"

**(Sherman, French & Co., Boston, 60 cents net; postage five cents.)**

**"The Culture of Religion." Professor Emil Carl Wilm.** Dr. Wilm, who is professor of philosophy in Washburn College, is a well known writer in the fields of philosophy and psychology, presents in this new volume a comprehensive discussion of the task and method of religious education. Although primarily concerned with the subject of methods he seeks in the first place to justify the very existence of religious education as a legitimate form or phase of general education; and secondly to relate the details of technique to certain basal principles of modern psychology and pedagogy which have received the approval of competent students in those fields. There are chapters as follows: The Aims of Education, and the Place of Religious Education in Education as a Whole, The Relationship of the Home to Religious Education, The Relation of the Public School to Religious Education, The Sunday School and Similar Agencies, The Religious Influence of Colleges and Universities. In the chapter on The Public School mention is made of the remark by Prof. William James that if he had a free hand he would increase enormously the amount of manual or motor training relatively to book work, and would not let the latter preponderate until the age of fifteen or sixteen. In that connection Dr. Wilm says: "The reasons for the moral efficacy of motor training are many. It has often been noticed that many forms of vice are the direct result of sub-normal physical development and of physical weakness. A boy will tell a falsehood during a condition of physical fatigue when he will not do so in his normal condition. This is perhaps best explained by the boy's unwillingness, during a state of physical depression, to face the consequences of his act. Many persons have doubtless yielded to various forms of temptation owing to a sheer lack of physical ability to withstand them." Professor Wilm's book is rich in suggestiveness for all who have to do with the education of the young in the home, the public school, the Sunday school and the college, the university. **(Pilgrim Press, Boston, 75 cents net; postage 8 cents.)**

**"The Underworld And The Upper." Charles A. Starr.** In an introduction to this book William Jennings Bryan says: "If I can judge by the effect that a similar book—'Twice Born Men'—produced on me and others with whom I have conversed, there is a demand for such information as this book furnishes." It is the hope of the author that these stories of salvation and consequent reformation will stimulate the Church to a deeper sense of its responsibility to the large numbers of unfortunate men and women who have drifted away from Christian homes to recruit the army of tramps, criminals and drunkards—all outcasts. The author says that the characters set forth in his book are known to him, many of them from the day of their redemption, that their remarkable testimonies are not overdrawn, but that in many cases the most extreme experiences are not told. Inasmuch as the book is not sent out to thrill by startling statements, but to promote the cause of him who said, "And I if I be lifted up will draw all men unto me," there is reticence in the statement. But the lesson of it all is of Opportunity:

"Though deep in mire, wring not your hands and weep;
I lend my arm to all who say 'I can!'
No shame-faced outcast ever sank so deep
But yet might rise and be again a man!

"Dost thou behold thy lost youth all apart?
Dost reel from righteous Retribution's blow?
Then turn from blotted archives of the past,
And find the future's pages white as snow.

"Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven."

As of old, so now may it be said: "Many other signs did Jesus in the presence of the disciples, which are not written in this book; but these are written that ye may believe that Jesus is the Christ, the son of God, and that believing ye may have life in his name." **(Eaton & Mains, New York, $1.00 net.)**

## "HOW THE CROSS SAVES."

### A New Book by Robert F. Horton.

In 1905 the Rev. Robert F. Horton, one of the prominent clergymen of England, sent forth a little book entitled, "Does the Cross Save?" It was assailed by some of the New Theology men; and on the other hand others perceived in it "the ever-new old theology of the gospel." To the book as first published, in three chapters, have been added four additional chapters of explanation and defense, and the title has been made, "How the Cross Saves." It is an interesting and valuable study and explanation of the Atonement, under the following headings: Atonement is of God; Man Needs Atonement; The Atonement of the Cross; The Meaning of the Cross; The Victory of the Cross; Giving the Good News to the World.

Referring in one of the chapters to the great distaste, in the modern world, for the figure of blood in the doctrine of redemption Dr. Horton explains that the use of the word blood is metaphorical and that what cleanses from sin and constitutes a propitiation is "Christ's offering of himself through the Eternal Spirit without blemish unto God." This was used in the first preaching of the gospel because Jews especially, and Gentiles to some exent, were able to understand it, by their familiarity with sacrifices of animals offered to God in expiation for sin and as a means of communion with Him. "The lamb offered morning and evening in the temple was so settled a background of all religious life in Israel, that a Jewish preacher wishing to set forth Christ could do nothing more significant than to describe him as the Lamb of God that takes away the sin of the world, or the Lamb which had been slain from the foundation of the world. The blood of the Lamb was to him not a repulsive image, but an epitome of the deepest religious experiences of his nation. When the great spiritual fact of Christ's sacrifice was revealed, the fact in which all the yearnings of the old religion were realized, it was the most sacred thing that he could say, to declare that Christ was the Lamb, that his death was the offering, and that his blood was the cleansing." But inasmuch as the phrase "Blood of Christ," which once stirred deep and sacred asociations, now strikes the mind in such a way as to be a stumbling block, its unthinking reiteration keeping many from Christ, Dr. Horton thinks it wise to give up its use.

In the chapter on "The Victory of the Cross," and along with the scripture words, "Bear ye one another's burdens, and so fulfill the law of Christ," we find a very illuminating and satisfying presentation of the Law of Sacrifice, running through all life from the lowest to the highest—inanimate as well as animate. "Yes, as we begin to examine more closely into the texture of human life, whether into its rudimentary forms or in its highest developments, whether in the great and famous or in the obscure and unrecorded, it apears as if there is only one principle which redeems humanity, which gives it a meaning, which opens up to it a goal worth seeking and attaining; it is the principle of vicarious sacrifice. Men and women are dying for one another. Sometimes it is only by an instinct, but always there is an ascending scale of voluntary and heroic self-giving, until at last the obscure principle at the root blossoms out into gorgeous flower and celestial fruit." In a graphic manner Dr. Horton shows that the one valid and valuable fact running through life is redeeming love, and that in the Cross the principle is brought to its highest expression. It is there that the Son of God, as man, as God manifest in the flesh, is seen doing for the whole world what the noblest and best according to their opportunities and powers are always doing.

In showing how the Cross saves, Dr. Horton says: "Let slip out of your mind those false ideas which have discredited the Atonement, and kept thousands of souls from coming to Christ. There is no question of submitting to the wrath of God. There is no thought, not the remotest thought of a quantitative punishment inflicted upon the Lord to equal the sins of mankind. The whole thing is on a different plane altogether."

In a chapter, "Atonement is of God," the author writes: "If we can get hold of this truth, that all these things are of God, we dispose of one of the great objections and difficulties which is ever haunting the study of the question of the forgiveness of sin. We get rid of that erroneous notion that man offers to God a propitiation. We get rid also of that erroneous notion which has greatly darkened and saddened the Christian life and teaching, that in some way Christ, the gentle and gracious Savior, propitiated God the harsh and stern judge. We get rid of it because 'God was in Christ reconciling the world unto Himself.' And dwelling upon the point that God initiated it all we come to see that the real distinction between the Christian gospel and the other ideas and systems of religion lies in that very thought." (F. H. Revell Co., New York, 50 cents net.)

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## NEW YORK THE BACK DOOR.

New York is to become the back door and San Francisco the front door of the immigrant business, is what the Rev. Wesley Mell of the California Bible Society told the people of the East at the recent annual meeting in that Eastern city of the American Bible Society. "The Panama Canal open, immigrants from Europe will avoid the long and expensive railroad haul by taking ship to the Coast direct. There will be a new and larger Ellis Island, but it is to be in Golden Gate harbor, not on the Atlantic seaboard. Already forty development stations have been opened in Europe, designed to instruct immigrants, and turn the tide of travel from New York through the Panama Canal, and into San Francisco Bay. The two lands of the olive and the fig and the palm, southern Europe and California, are to work in harmony, and to leave New York and the eastern railroads out of it."

In the course of his address concerning the Bible Society work on the Pacific Coast, Mr. Mell said:

"The World Parliament of Religions, back in 1893 in connection with the World's Fair that year, is responsible for the most dangerous men in this country today. These are the Hindu priests, who seek here to propagate the heathen faith of India. Unwittingly of course the Parliament that sat during the Chicago fair played its part, but the shrewd Hindus were quick to se the opportunity, and with a subtle, sagacious and effective flank movement, they have come to America, while America has sent Christian missionaries and millions to India. The immigrant door is wide open to those educated Hindus, while it is practically shut to many others who are less harmful.

"These Hindu priests have no concern for the Hindu laborers. The laborers belong in another caste. The operations of the priests are rather in the drawing-rooms of American women, giving breathing exercises. This veneer-

ed Hinduism has headquarters for its work in southern California at San Diego. There are 60,000 Hindus on the Pacific Coast. There are twelve centres of Buddhist and Hindu propaganda there. These are at Seattle, Portland, San Francisco, Sacramento, Stockton, Bakersfield, Vacaville, and other principal cities. At San Jose there are two Buddhist temples, and one at Oakland. At Los Angeles there is an institutional Buddhist work, somewhat on the lines of the Y. M. C. A."

### THE ROAD-SONG OF THE RACE.

I have lived in the garden with Adam,
And eaten the fruit of the tree;
I have hidden, ashamed, from the face of God,
For I dreamed that He could not see.
The flaming sword of the Angel of Wrath
Has driven me over the earth;
I am marked with the mark of the murderer Cain;
I have travailed at death and at birth.
With patriarch, priest, and prophet, I seek for a Promised Land:
Lead me, brother; follow me, brother; brother, oh, take my hand!
I am moving onward and ever on; O brother, I may not stand!

I have found my king in a little child,
And knelt in a manger-room;
But I sold the master for silver coin;
With a kiss I sealed his doom.
I hung on the cross with Christ the Lord,
I suffered his pain and scorn;
But mine were the hands that drove the nails
And wove him the crown of thorn.
I track the light of my guiding star through the snow and the desert sand:
Lead me, brother; follow me, brother; brother, oh take my hand!
I am but a pilgrim, O brother, and woe is me if I stand!

I have made my children the slaves of trade,
And scarred their backs with the rod;
For a bag of gold with a sword of steel
I have broken the laws of death.
But whenever a cause demands my life,
I have laid it down with a will;
For honor and love and a heartwrung cry
I can play the hero still.
My feet are firm on the steep, straight way, though I doubt if I understand:
Whether you lead or follow me, brother, let us go hand in hand!
And stay not behind, dear brother of mine, on the road to the Promised Land.

—Irene P. McKeehan, in "The Century."

### CAMPBELL MORGAN AS A COLLEGE PRESIDENT.

When the Rev. Dr. Campbell Morgan in connection with his work as minister of Westminster Chapel, London, took the presidency of Cheshunt College there was considerable thought that it was unwise. A correspondent of The British Congregationalist says:

"While everyone acknowledged the extraordinary gifts and splendid work of Dr. Campbell Morgan, there was the question whether the presidency of a college in Cambridge was the line along which he was likely to do his best work. Some doubted the prudence of calling a man without academic distinction or training to such a position. Others asked whether it would be possible for ever so strenuous and facile a worker to sustain the tremendous toils of the Westminster pastorate, and then meet the demands of the Cheshunt chair. Others again wondered whether theological differences might not excite friction between the Principal and the other members of the teaching staff. All these difficulties were frankly faced by the governors in conversation with Dr. Campbell Morgan, who won all hearts by his candour and his charm. Hostility, and even hesitation, wholly disappeared, and when the invitation was given it was perfectly unanimous and very cordial.

"From the first Dr. Campbell Morgan confessed that Cheshunt College had peculiar attractions for him. It was the child of the Evangelical Revival of the eighteenth century. It is catholic and evangelical, exacting no pledge from its students to enter Congregational churches, but leaving them free to enter the ministry of any evangelical denomination. Dr. Campbell Morgan regards this liberty as of high value. With Archbishop Leighton he would declare: 'I would rather convince a man that he has a soul to save, and induce him to live up to that belief, than bring him over to any opinions in whatsoever else beside.' Then Cheshunt has, during its later history at least, been famous for the number and the eminence of the men it has furnished for the mision field.

"On one matter a few plain words must be written. When the appointment was announced, there slipped into circulation a rumour that in interviews with certain of the governors Dr. Campbell Morgan had repudiated many of the Biblical and dogmatic theories which he had previously advocated. There was no justification for this report. Not a single word in the nature of recantation was given, nor was any such word expected or desired. Certain extraordinary statements, and some very grotesque views, have at times been attributed to him. Some of these caused him much amusement when they were mentioned in his presence. They were all destroyed by his simple request that he should be supplied with particulars of the occasions when such opinions were expressed by him. In no instance was it possible to do this.

"The theological position of Dr. Campbell Morgan has been explained on many occasions, and has been made familiar in ample pages. He stands out definitely against the disposition to deny the miraculous, and to eliminate the supernatural from the Christian faith. He declares his inability to be associated in Christian work with those who deny the Deity of Christ. Without insisting upon any theory of inspiration, he regards the Scriptures as the full and final authority in all matters of faith and practice. Outside a few fundamental truths he claims and concedes the largest liberty, and he has never experienced difficulty in co-operating with men of various ecclesiastical connections and very divergent creeds.

"The teaching work of the new President has been in the main given to a Homiletic class, and to inspirational and expository instruction in the English Bible. Preaching, Church management, and the English Bible are the subjects to which he has given his strength without stint.

"Every Friday Dr. Campbell Morgan leaves Cambridge

for London, and he has adopted the practice of bringing up one of the senior men to spend the week-end at Westminster Chapel. To see behind the scenes, and to make intimate acquaintance with the vast machinery of that great sanctuary and evangelical centre, has been a great and helpful experience to those who have been thus favoured.

"Perhaps the first need of any college that exists for the training of men is that there should be a powerful personality at its head. This is to be desired before the most finished scholarship. Men bear the imprint and the inspiration of this contact to the end of their days, character is quickened and tightened, and all their work is the better for it. In Dr. Campbell Morgan the governors of Cheshunt College have found such a personality, a man of arresting power, a pulpit genius, intensely human, a humorist, alert to the movements of the time, and with a red-hot passion to help men who are giving themselves to the service of Jesus Christ. In the prime of life, with all his powers at their fullest, there is no living man who has had a larger, wider, and more varied experience of the work of the Christian ministry than Dr. Campbell Morgan, and there is no man who, by unbroken and phenomenal success in very different spheres, has better right to be put in charge of men preparing to be preachers and pastors."

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## MORE ANCIENT HISTORY.

**J. Rowell.**

### Ruins in Panama.

In my last we got a glimpse of Panama sixty-five years ago. It was about the deadest spot on earth. Nothing was doing and everybody was busy at it. Mold and decay had settled down on the city and the people.

Now take another look, five years later. The whole city is awake and astir, and it is hard to get a hearing, or find an idle man to give help. What has happened? Gold has been found in California, and the eyes of the world are turned that way. A line of steamers coming from New York, and another from England by way of St. Thomas, are heading toward Chagres, bringing men and merchandise for California, and all must be rushed over the rugged muddy Isthmus, and poured into Panama. The call was urgent.

The thin line of mules that had been employed in transporting Peruvian silver, was swelled and duplicated again and again by animals gathered from all parts of New Granada (now Colombia), and the streets were full of them. There were no more grass grown streets, and "poco tempo" was forgotten. A thousand passengers and more, twice a month from New York, and nearly as many more from St. Thomas, monthly, demanded transportation and supplies, and all the resources and accommodations of Panama were taxed as never before. Money, which had been almost as scarce as hens' teeth, was dropping everywhere, and everybody got some of it.

One effect of this sudden downpour of wealth appeared quickly, in the looks of the city itself. Panama washed its face and hands. The dwellings, that had for a generation or two been getting dustier and moldier, in the hands of poverty stricken owners, took on coats of whitewash, and thousands of long-empty rooms were pressed into service as lodgings, while as many roomy buildings as could be hired hung out their signs, all in English, "American Hotel," "Western Hotel," "Louisiana Hotel," etc., and English-speaking "runners" met the passengers, all along the approach to the city, singing the claims of these, and sometimes killing rivals in the strife. A nephew of Commodore Preble was thus murdered. Nearly all the private dwellings in the city were cleaned and whitened, and men gained, rented their rooms to "Tom, Dick and Harry," without question, at extravagant rates. Money was god, and everybody worshipped at its shrine.

But one strange contrast was seen everywhere. All private dwellings were renovated, but the public buildings were left in their long-time ruin and shabbiness. Only two public buildings shared the cleaning-up. One was the Cabildo, or courthouse, which the public authorities put in repair, and the other was a disused nunnery, which the government at Bogota had confiscated and devoted to become a seminary for the training of girls of high-toned families. No money was supplied for fitting up this magnificent ruin for its appointed use, but a moneyed Scotchman leasing a dwelling bought one-half the structure for the price of fitting up the other half, and so the whole building was nicely restored and beautified, and offered a very pleasing view to the travelers coming to the gate of the city, which, however, they were generally too tired and anxious to appreciate. This "seminary" was never used for its specified purpose, for want of suitable teachers, and money to hire them, but the building was made very respectable. My wife taught a private school in it, for a time, but after that it remained unused. All other public buildings, churches, convents, etc., were left in their ruined and shabby condition, and offered a painful contrast to the cleaned-up dwellings of the city.

To describe these ruins would make this article too long, and the story must wait awhile.

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## AN AWAKENING NEEDED.

**E. P. Flint.**

I think there are evidences of an awakening in the churches of our land to the fact that the masses outside of the churches have been neglected, and that special efforts must be made to reach people with the gospel. If they will not come to hear the gospel we must take it to them. The life of the church itself may depend upon arousing herself to stem the tide of unbelief that is setting against her. The world is saying to the churches, we have no use for you. Shall we quietly submit to this taunt, for such it is.

The world says, God is our father; He will not punish His children if they are moral, and try to do what is right. The Church has been silent too long. It is time to assert the claims of Jesus to the acknowledgment of Himself as the only Savior, and that whoever rejects Him turns away from the offers of God. If we believe this to be the truth of God contained in the Bible, we must go out and preach the gospel of Christ to the people all around us. The truly grand Men and Religion Movement was successful in stirring the conscience of the Church, but we shall drop back to our attitude of indifference unless something more is done.

Dr. Greene, the returned missionary from Turkey, at the close of his sermon on "Mohammed versus Jesus," made an eloquent comparison between the two religions, and appealed to his hearers to go forth with their Christian consecration to preach Christ to the people of Oakland.

Did he think his appeal would meet a response in their hearts, or had he learned since his return to America that the consecration he had expected was not in the church of today, as many a missionary has learned on coming home?

The Pacific of July 10th had an article headed "Lay Preachers Called for in Southern California," which I read with great interest, and trust it will not be passed over by our ministers and teachers. I think our Theological Seminary at Berkeley should provide a short course for lay preachers, for men to be chosen for their fitness, and with more experience than the average student. They should be prepared to preach the simple gospel of Christ as news of the greatest importance. They should be well grounded on the history of the Bible as the revelation of God, and of his preparation of the Jewish people to receive and transmit it to the world. They should trace the promises of a Messiah, who came in due time, to be the Savior of all men, and whosoever will may come. The concluding sentence of the article is as follows: "With them (lay preachers) we can man new work, establish mission Sunday schools, organize churches, and possess the land in a way we seem to be absolutely unable to do with present agencies, and using only the regular ministry."

The July number of World's Work contains two exceedingly interesting articles in this line which I wish might be generally read, and especially by anyone interested in this subject. They are entitled, first by Jacob Riis "A great sample Mission Church," which is conducted by a Layman in Chicago, which might be repeated in many large cities by men of energy and faith. I believe that men of wealth will be found willing to back such work as is there described and that it is the coming work for the church, to whcih the coming of the parish house is a preparation. The second is called "Spreading the Gospel by printer's ink," and is also very interesting.

An editorial in The Congregationalist of July 11th is highly suggestive. Under the caption, "Making Americans," that paper said:

"It is going on everywhere. Fifty men came into court at one time in Toledo the other day and were naturalized. The names of many end in ski and others remind you of Europe and Cathay! What does it mean that they are 'naturalized'? They can vote, they are put under the protection of the great republic, they will shape its life. Who will care for them? The political machines ,the labor unions and the saloon; after a while the public school, then too remotely, the church. The task is not easy. If the church had a 'follow-up' method, after naturalization, equal to that of the 'machine,' something might be gained. Why not a joint letter from all the churches of the community, congratulating the new citizens, offering personal help and service in any way, and suggesting the important obligations of the new patriot in the new land? Protestant and Catholic could unite in such a message. Why should it not be followed, in the days preceding the first election at which the new American will vote, with a letter on the ballot, its sanctity and significance? Have we yet measured our opportunity with the newly-born citizens?"

If such letters can be sent to new citizens why not given to the immigrant on landing in America, in their own language in which they were born?

I can not close without a few words on much of the preaching of today. The gospel of Christ is not made prominent—the good tidings of salvation through the crucified Redeemer. It is the message the world needs.

The presentation of the teachings of the Sermon on the Mount, sermons on the parables and on the words of Jesus are needed and are in place, but they do not in themselves meet the requirements; and should not be foremost. The gospel as preached by the apostles must lay emphasis on the death and sufferings of Christ and on his resurrection. It was a crucified and risen Lord that they preached; and their insistence was that only through repentance and faith in him could there be remission of sins.

We need sermons today to arouse a love for Christ, and to increase our consecration to his service.

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## AN EARLY UNITARIAN HYMN.

The editor of The Pacific Unitarian says that there fell recently into his hands several programs and other records of early-day activities in Unitarian circles in San Francisco. Among them being the order of services at the dedication of the house of worship of the First Unitarian Church on the 17th of July, 1853.

Bryant's hymn, "O Thou Whose Own Vast Temple Stands," was sung and there was an original hymn by the Rev. Frederick Gray, the pastor. It was as follows:

O, Thou! to whom our fathers prayed,
When in their frail bark, tempest driven,
Firm in their faith and undismayed,
They raised their hopes from earth to Heaven!

Thou! by whose power that feeble band,
Wave-tossed on cold Atlantic's coast,
Have hallowed this our happy land,
The home of Freedom's host!

Thou! at whose word the faith they bore,
Hath onward sped from sea to sea,
Till here on calm Pacific's shore
It lifts our trusting souls to Thee!

God of our fathers, through thy Son,
We dedicate this house to Thee!
Oh! bless our labors here begun,
With faith, with hope, with charity.

And may our Savior's teachings here,
His life, His death, His matchless love,
Calm every doubt—remove each fear,
And fit us for Thy courts above.

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## MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The faces of good Congregationalists have made Mount Hermon glad this summer. Among them have been Mrs. F. B. Perkins, president of the Womens Home Missionary Union, Miss Helen Perkins, Mrs. O. W. Lucas, vice-president and treasurer of the Union, Rev. O. W. Lucas, Miss Ethel Lucas, Miss Laura N. Richards, third vice-president of Mount Hermon Federate School of Missions, Mrs. E. R. Wagner, Congregational Foreign Missionary literature secretary, Mrs. J. H. O'Brien, secretary of literature for the Home Mission Union, Rev. O. G. May and Mrs. May, Mrs. Watt, Mrs. J. K. Harrison, Mrs. May M. Farrell of Redlands, Mrs. Norton, wife of Dean Norton of Pomona College, Rev. and Mrs. Hinman, Mrs. M. Hills, Mrs. Nichols, Dr. Jos. K.

Greene, for fifty years missionary in Turkey, President Fuller of Anitab College, for thirty years missionary.

Very gay was the sight of yellow badges this year, bearing the mystic leters, "M. H. F. S. M.," "Mount Hermon Federate School of Missions," (albeit one Southern California man gave as his interpretation of the five leters, "Make Haste and Fish for the Souls of Men"). This is the first year attendants at the Summer School have worn badges. The Congregational women held their denominational rally in a romantic spot known as "Epworth League Circle," a circle surrounded by tall redwoods and having a view out into madrone trees. Here President Fuller of Anitab College addressed the rally.

Rev. Jos. K. Greene of Turkey addressed the Mount Hermon Federate School of Missions on Tuesday morning, July 23. In 1858 Dr. Greene was commissioned by the American Board, and the first of January, 1859, six missionaries, including himself and his young wife, embarked in a sailing vessel for Smyrna. Dr. Greene's first charge was at beautiful Broussa. His field covered the two provinces of Bithynia and Galatia, the district being 200 miles long and 100 miles broad. Dr. Greene used to travel on horseback about one hundred days of the year. It was dangerous work, for the country was infested with robbers. Dr. Greene traveled 10,000 miles on horseback. Within three years one missionary was killed. Several others were killed. When Dr. Greene would get home from a journey, he would greet his wife, and then he would go to an outshed and leave there every thread of his clothing, for he always brought home unwelcome guests. Forty years ago Dr. Greene was called by the Board to be editor of three papers at Constantinople. Dr. Green says that the Armenian and Turkish languages have been his vernacular for forty years. He has thought in them and prayed in them. Dr. Grenee has had interesting relations with the Turks. He says he has had a very happy time with them. He knows their bad and good qualities. "Cruel as a Turk" is an expression used, but Dr. Greene declares the Turk is not naturally more cruel than others. The Turk is fond of children, of flowers, and of animals. It is the Turkish religion that has made the Turk cruel. In all the 99 names of God, there is not one that expresses God's love as taught in Christianity. To the Mohammedan, God is a spiritual despot. Polygamy, divorce and slavery are sanctioned by the Koran. Dr. Greene informed his audience of women that Mohammed instituted the harem, and we speak of the "harem skirt," but the word is "harem" and means "prohibited"!

This year, for the first time at Mount Hermon, there has been paid registration, the one registering being entitled to a copy of each text book, a badge and leaflets. The two text books were "China's New Day," by Dr. Isaac T. Headland, and "Mormonism, the Islam of America," by Dr. Bruce Kinney. Both these text books were taught by that unique and brilliant woman, Mrs. D. B. Wells, who conducted the classes last year. Mrs. Wells is remarkable. "First time I saw her, I said, 'Henry Ward Beecher!' " said Mrs. O'Brien. Another woman said to me, "She's just exactly like Harriett Beecher Stowe!"

Mrs. Wells, besides conducting the text book classes, gave morning addresses on "Bi-Kingdom Life."

Two other "stars" at Mount Hermon this year have been Mrs. George Coleman of Boston, president of the Council of Women for Home Missions, who has been sent by the Council to visit all the affiliated Summer Schools, and Mrs. L. E. Hicks, for twenty years missionary, being instructor in the Baptist College at Rangoon, Burma. A reception was given to Mrs. Wells, Mrs. Hicks and Mrs. Coleman during the School of Missions.

Naturally, Mormonism became a burning subject among the women attending Mt. Hermon School of Missions, as Mrs. Wells conducted the class-book on Mormonism, and Mrs. Wells spoke twice on that subject. Mrs. Wells, before coming to Mount Hermon, had been speaking on Mormonism in Los Angeles, and she could hardly conduct a class session there without from ten to fifteen Mormon elders crowding around her at the close and threatening "all sorts of things," she said. Mrs. Wells says she is out on a mission this year, and hopes to get people so intensely and righteouly "mad" about Mormonism that they cannot get over it until something is done.

"How many Mormons are there in California?" asked Mrs. Wells of her Mount Hermon audience. "How many think there are 5000? How many think 20,000? How many think 30,000? You can double that! There are over 60,000 Mormons in the State of California!"

Mrs. Wells announced that she had had "a lot of trouble" in Los Angeles. After one session, one Mormon threatened her with legal prosecution for stating that the book "Doctrines and Commands" of Mormonism teaches polygamy. He showed his book. It was an earlier edition, which says a man shall have only one wife. The latest editions teach polygamy. As soon as Mrs. Wells spoke about the edition, the Mormon shot out of the door. He couldn't face a woman who knew about editions.

Down in Pasadena a woman said, "Why, I didn't know that the Mormons and the Latter Day Saints were the same!" (And that woman got into trouble by not knowing this.)

In Los Angeles, two Mormons tried to get on the school board, their affiliation with Mormonism being unknown, till discovered just in time. There are nine Mormon school teachers and 500 Mormon elders in Boston. There are 2200 Mormon elders going about propagating Mormonism in the United States. Well-educated Mormons take places as butlers and high-class servants in well-to-do families in order to propagate Mormonism. The number of Mormons in Montana is 87,000, in Washington 85,000, in Oregon 83,000, in Colorado 84,000, in Nevada 27,000. Mrs. Wells brings four charges agains Mormonism, viz.: 1. Mormonism is an absolutely traitorous institition to the United States. 2. Mormonism is a law-breaking institution, breaking the laws of men, morality, decency and honesty. 3. Mormonism as an institution sets itself to throttle and crush legitimate business. Is it a little thing that it is growing?

Space would fail to tell of the information given in public and in private by Mrs. Wells and Mrs. Coleman concerning Mormonism, "our national cess-pool," as Mrs. Wells vigorously put it. In many eastern girls' colleges, Mormons enter as students purposely to spread Mormonism. Mormon elders do not try to convert men. A very wealthy family in New York City required a large number of servants. They obtained for their butler a very superior, cultivated appearing man. The family congratulated themselves on having him. He remained with them ten years, having the hiring of the other servants. No friction was ever allowed to come to the ears of the family. Finally the family began to say

to one another, "How often our servants change!" On investigation, it was discovered that their valued butler was a member of the Melchizedek priesthood of the Mormon church, and that he had been using his position as butler to get hold of young women servants, win them to Mormonism, and ship them to Utah. That butler was dismissed. He went to Philadelphia and obtained a similar position.

This fall it is hoped that a campaign may be instituted against Mormonism in the United States. Cardinal Gibbons has promised that the Catholics will work with the Protestants against Mormonism. Rabbi Wise has promised that the Jews will help fight Mormonism. We want to secure an amendment to the Constitution of the United Sates, making polygamy a national offense. In order to petiion Congress, it is necessary that thirty-two states join in legislative appeal. Twenty-three states have already passed such an appeal. "This is work for you," said Mrs. Wells to the Mt. Hermon women.

Two hundred and forty-nine text books were sold at the school. Besides these, some "scholars" brought text books with them. Registration 173. Besides, there were many unregistered people who attended the meetings. One event was the dedication of Cameron Rest Cottage, the new headquarters for the California Synodical Society of Presbyterian Home Missions. Congregational ladies are not so to be outdone. They, too, plan to have a building for Congregational ladies' headquarters. The Baptists are likewise ambitious for themselves. This year's session of Mount Hermon Summer School has proved delightful. Mrs. R. E. Beach, the new president, has been indefatigable in her abundant labors. We look toward Mount Hermon's becoming a wonderful center of missionary influence.

MARY E. BAMFORD,
Press Secretary Mt. Hermon Federate School of Missions.

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### TWO EDUCATIONAL INSTITUTES.

The surgical ordeal through which Miss Margaret Slattery passed last March made it impossible for her to share in a long series of educational institutes over the coast. Indeed hope was abandoned that she would be able to take much part in platform work for a year. But our climate is our ally. Miss Slattery has improved beyond the expectations of her friends, and having come to California to complete her recuperation, will be available for two short Conferences for Sunday School workers in California: First Church, Oakland, August 30 and 31 and afternoon rally Sept. 1; First Church, Los Angeles, Sept. 5 and 6. Note the dates. It is hoped that schools even at a distance will choose promising representatives and see that they come. A church with farsight and pride will doubtless reckon it worth while to raise a fund with which to send the delegate, so that the best one available may come, expense no barrier. Program and details will issue later.

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Little Ethel had been very naughty. Her mother sent her from the dining-room; but, when the pudding came on, she determined to give Ethel another chance. "Tell Ethel if she will be very, very good for the rest of the afternoon, she may have some pudding," she said to the servant. The servant delivered the message, and returned with the reply, "Please, mum, Miss Ethel wants to know what kind of pudding it is before she makes any promises."

# Among the Churches.

### CALIFORNIA.

**Sonoma.**—The Rev. A. B. Roberts has resigned from the pastorate at Sonoma.

**Los Angeles, First.**—At the August twilight communion thirty-nine were added to the membership.

**Whittier.**—Plymouth Church received recently a gift of $5,000 for a pipe organ, which will be put in as a memorial to the late Henry P. Griffin who was for many years a deacon of the church.

**Loomis.**—The Rev. W. B. Redburn, recently acting pastor of the Boulevard Church, Oakland, has succeeded the Rev. W. E. Eckles as pastor of the Loomis and Rocklin churches. The work is progressing finely under the direction of the new pastor.

**Bay Point.**—The Congregational Church at Bay Point has services both in English and Swedish. The Rev. L. A. Sohlstrom, the pastor, preaches each week to the men in the big lumber yard and conducts a night school in English for the Swedish young men.

**Oakland First.**—Last Sunday Mr. Eugene Blanchard assumed his duties as choir director. Five persons were welcomed into church fellowship last Sunday. Mr. Jump plans to be in the pulpit August the 25th. Along with his family he will leave Boothbay Harbor, Maine, Friday of this week, but will stop several places en route to California.

**Berkeley, Bethany.**—The Bethany Church in Berkeley has been reorganized with a membership of ten, eight of the number never having been members thereof. There is a good Sunday-school, and it is the judgment of the Rev. E. J. Singer who is temporarily in charge that a good work can be done in that community. The church already has a building. Several new families have come into that part of Berkeley who would like church work continued there.

**Pasadena, First.**—Four members were received by letter last Sunday morning. During the next two Sundays the preaching service will be omitted, owing to the repairs being made in the auditorium. During the summer, the Presbyterian, Episcopal and 1st Congregational churches are uniting in the evening service, holding services at the different churches in turn. Dr. Fox preached recently at such a meeting at the Episcopal church, and the following Sunday evening Bishop Johnson gave a strong address from Dr. Fox's pulpit, on the subject, "Christian Unity."

**Los Angeles.**—Monday evening, July 29, the directors of the Extension Society met with the people who are now, under the leadership of Rev. C. S. Billings, perfecting the organization of the twentieth Congregational church of the city, to be located in the neighborhood of Moneta Avenue and 61st street, and named, tentatively, Grace Church. Addresses were made by several of the directors present, expressing the wholehearted interest of the churches in the new venture, and pledging their loyal support in these days of its youth. All were delighted with the quality of the people who will compose the charter membership of the

church, and har nothing but words of cheer and hope for its future.

**Calexico.**—Rev. R. L. Glasby was recently elected City Clerk of Calexico. Mr. Glasby did not in any way seek the position. Nothing was farther from his thoughts, until he was waited upon by a committee of leading citizens. Their insistence led him to acquiesce and his name was placed on an independent ticket against a Republican nominee who has been political boss ever since Calexico began. Mr. Glasby polled a large majority. He has also been made City Recorder and is secretary of the Farmers and Merchants Club, one of the largest and most metropolitan clubs in the valley. He teaches a Sunday-school class of twenty-five active young men and women. So although not at present preaching from the pulpit, he is trying to live out the ideals of Jesus Christ which he endeavored to preach faithfully for so many years.

**San Francisco, Chinese.**—At the Chinese Congregational Church, the Lord's Supper was administered last Sunday evening. Seven young men were received to the Church, five by confession and baptism, and two by letter. The total number of additions at the three last Communion services is 32, all but two by confession and baptism. At the same service, the offerings in cash and pledges amounted to $54, of which $24 was for current expenses, $26.75 towards the expense of enlarging the room for the children's school, the total cost of which will be about $100. and the rest for reliefs. The aggregate of the offerings of this church in cash and pledges for the A. M. A. amounts thus far to $126.40. The aggregate of collections for all causes including suffering in China from famine, and assistance to the new republic, exceeds $2400, and there is not a rich man, even according to the Chinese standard, among them all.

## WASHINGTON.

**Seattle, Queen Anne.**—The Rev. Herbert L. Mills has entered on his work as assistant pastor. Mr. Mills comes to Washington from Nebraska.

**Seattle, Plymouth.**—The pulpit was occupied last Sunday by the Rev. Alexander McEwen of Scotland, one of the lecturers at the interdennominational conference held last week on the Chautauqua grounds on Bainbridge Island.

## GRASS VALLEY.

Many inquiries are being received as to the result of "The Grass Valley Fight." Hence the acting pastor, Marshall Dawson, takes pleasure in making the following statement:

(1) A disgraceful county ordinance, which permitted the issuance of temporary liquor licenses by the collector when the supervisors were not in session, has been repealed.

(2) The Olympic Park liquor license, against which a special protest was made, was issued by the county supervisors, who are liquor sympathizers, but was subsequently surrendered by the grantee, the pressure of public sentiment having been too great for him to withstand.

(3) The city and county are being awakened, as never before, on the subject of temperance.

During the last two weeks of August, pending the return of the permanent pastor, Rev. B. F. Sargent, church services will be conducted by the Christian Endeavor, under the capable leadership of Mrs. Alice O'Connor, assisted by Mr. Arthur Adams of Los Angeles. M. D.

## NOTES AND PERSONALS.

The Rev. E. E. Youtz of Connecticut begins a two months' supply with Pilgrim Church, Oakland, next Sunday.

The Rev. Dr. Doremus Scudder of Central Union Church, Honolulu, is supplying the First Presbyterian Church of Oakland.

The Rev. George H. Dekay had the pleasure of preaching on a recent Sunday in the church at Tulare of which he was pastor eighteen years ago.

The Rev. R. B. Cherington of Portersville, after spending some time in the Kern River country, is passing the latter part of his vacation with Oakland relatives.

The Rev. Thomas F. May, recently of Kellogg, Idaho, is in California for a few weeks. Last Sunday he supplied the Fruitvale Avenue Church, Oakland, and will be there next Sunday also.

The Rev. Edward Walker, recently of New Zealand, spoke at the Monday meeting of the ministers of San Francisco and vicinity on social and religious conditions in New Zealand. The subject is large and comprehensive and he was asked to speak again next Monday so as to cover it in all its features.

The trustees of the First Congregational Church of Oakland have engaged Mr. Hiram R. Jones, who has for many years been on one or another of the church boards, to act as financial secretary. In church as well as in other affairs it is manifest that efficiency can be attained and maintained only by "eternal vigilance."

Mr. and Mrs. Joseph Cooke, members of the North Berkeley Congregational Church, celebrated their sixty-second wedding anniversary on Monday of this week. Mr. Cooke is 86 years old. Mrs. Cooke is 78. They were married in Portland, Oregon, in which state they made their home for about a half a century. All her life Mrs. Cooke has been a contributor to magazines and papers. Years ago she published the second book of poems published in Oregon, Joaquin Miller's being first.

## A TRIBUTE TO MRS B. F. SARGENT

(Read by O. W. Lucas at the funeral service of Mrs. Ben. F. Sargent, held in the First Congregational Church of Berkeley, Calif., August 2, 1912.)

Mrs. Sargent began her work in this state in 1890, when with her husband and children, a little family of five, they took charge of the Congregational Church at Fresno. Here in addition to her home duties, she completed the Chatauqua Course. For this, she wrote several papers, some of which were published in the Fresno Republican. The more important ones were on "The Appian Way," the "Social Life of George Washington" and "Andrea Del Sarto." She received her full diploma from the Long Beach Assembly.

In 1893 she removed to Santa Rosa where her husband was called to the pastorate. Here she organized a Woman's Missionary Society, the first to be formed in that church. So successful was it that the average attendance taxed the capacity of the homes where the meetings were always held. In May, three years later, a call was accepted

from the Petaluma Church. Her talent as a musician was here called out and for three years she presided at the church organ and there were many who found inspiration in her interpretation of sacred melody.

In 1899 Providence opened a way for the higher education of her children, two of whom had about finished primary school, when a call came to the Church in North Berkeley. Here for over five years, she gave her strength without measure to the extension of the Kingdom. Here, also, she organized a Woman's Missionary Society, the first to be organized in that church, and for five years was its president, and for one year president of the Ladies' Aid Society, giving to each a too large measure of strength from her scanty score. From that time her health began to break. Notwithstanding in the Olivet church work, San Francisco, her home was the center for the young people of the church, who always came to her for loving counsel, and she was always with them in their mission study classes. But those, and the following years were spent in a vain search for health. Several forms of bodily ill fell to her lot. The first three had been met and conquered, but in meeting the fourth, the heart, already weakened by much suffering, gave way, and in the morning of July 27th, after two days of great weakness, she fell into a sleep from which, without a struggle, she passed into the Great Beyond.

Mrs. Sargent was a person of great sensitiveness of character, and quick perception. She was a constant student, keeping abreast of the world's best thinking. She was a great lover of nature. Birds were her friends, and flowers her companions. She had the cause of missions close to heart, always giving the tenth of a salary none too large for the advancement of the Kingdom of Christ.

"Blessed are the dead who die in the Lord," but such never die. They live, and always will live in the hearts they have loved and lived for.

# The Home.

## SOME LEAVES FROM TWO LIVES.

"Good-bye!" Braishfield watched her get into the tram that took her to the adjacent suburb where she lived, and then he shouldered his tennis racket and walked home feeling so miserable that he could scarcely see or think. He was a tall youth with a long, thin, thoughtful face; he was twenty-four and in love, and it was absolutely hopeless. His father was dead, and he supported his mother and crippled sister. The £200 a year he got from the motor works was all they had between them. He was serious by nature, and had often looked ahead and perceived that he could never afford to marry. He had not minded then. But an accidental visit to a tennis club in quite an unromantic neighborhood, and the sight of a girl with a wonderful smile and deep, sweet eyes had changed it all.

The "Good-bye" on Saturday afternoon no doubt seemed quite ordinary to the dull people who sat in that tram going from one suburb to another. It meant simply everything to them.

He had told her about the situation, and she had understood perfectly, as he expected. They were meant for each other from the first, and they knew it, but—there was no hope at all. Edith Fisher was poor. Her father, a stock broker, had speculated badly. They lived just half an hours walk from the Braishfields, in even a meaner street of vilas.

Edith had said many wise things on that very last afternoon, as they walked from the tennis club to the tram. "I'm going away, Hugh," she told him, "I must earn my own living, you know. I don't know quite what I shall do, but I shall find something. And you mustn't write to me."

"I couldn't write to you and not see you," he had answered. "It's no use, Edith. We mustn't look forward. I can't hope to have my salary raised more than fifty pounds at the very most, and that won't come for years. And it wouldn't be right with my mother and Annie."

"No, darling, of course not. You must do your duty," she had answered as they walked down the prosaic High-street for the last time together. "We shall neither of us be good for anything if we keep meeting and moping about it. We won't forget, Hugh, and, Oh! there's nothing more to say, my dearest—put me into the tram, and let it be 'Good-bye.' "

It had actually happened. It seemed inconceivable that such a cruel thing should come to pass. He did not realize that they had really parted till the hideous tram bore her, smiling bravely, away from him.

It was quite a commonplace situation, no money, and a love affair, but it differed in two ways from the ordinary case. Hugh and Edith, though they did not know it, were both exceptionally clever, and, also, the love was really true.

Two whole years passed, and Hugh, whose will was unusually strong, kept to the path of duty. He left off going to the tennis club, and set foot no more in the suburb where Edih lived. He was very kind to the mother and sister, who had never understood him, and had never heard of the girl with the wonderful smile. He continued to believe in God, and he worked hard. In the evenings he thought out one or two little improvements for motors that he vaguely thought might come to something. The less said about the hours when he missed her, the better.

He patented one of the ideas after yet another two years. (This made four years since the good-bye to the girl in the tram.) It was taken up by many firms with enthusiasm. He told his mother and sister nothing till success was assured, and the money came pouring in. What a day it was when he was certain at last that he was to be a comparatively rich man. He came bursting into the bare little dining-room where his mother sat, and told her the news. Scarcely waiting for her astonished, faltering words of delight, he rushed from the house to the trams, and went off to the home of the girl.

Though it was four long years since he had seen her, Edith remembered, he knew. She was not the kind of a girl to change. The long, dreary time should be blotted out of memory in the new hope! He arrived at the end of the road, and strode joyfully up to the house.

"Miss Fisher, sir?" said the maid who opened the door to him, in response to his eager question. "Why, the Fishers left here—it must be three and a half years ago. Their address? I couldn't tell you, I'm afraid. I'll ask the mistress."

It was too late. Edith had gone, and there was no trace of her.

"But I shall find you, my darling," he said to himself confidently, as he turned away. He had no real fear about that.

Four more years passed, and he actually had not found

her. He did everything he could think of, but with no success. He inquired, advertised, consulted detectives, did the wildest things with the wildest hopes—all in vain!

Meanwhile, on the strength of his patent he went as director to an important new firm of motor makers, and his salary was now so large that he moved his mother and sister right away from the obscure suburb to Kensington. He was still perfectly dutiful and kind to them; he still played hymn-tunes to his sister on Sunday evenings because she liked it. And deep down in his heart there was the firm faith that some day, because God was good, he would meet the only person he had ever cared for once more.

All this time things had been happening also to the girl with the smile. After she said good-bye to Braishfield she looked for employment, and got a post in a photographer's shop. She was very clever, and liked the work. Then her father, who had lost so much money in speculation, saved up a little and speculated again, this time very successfully. He determined to go abroad with his wife. He gave Edith enough to start herself in a business of her own in London, and departed.

Edith was resourceful, daring and capable. She called herself "Adrienne," took a modest studio in Baker street, and slowly made a name by taking artistic and charming photographs.

It was wonderful how she grasped the best point in her sitter's face, and her instinct for line was unerring.

Time passed, and she worked steadily. Success came when the Queen houored her with a visit, and the famous photograph of her Majesty, without crown or jewel, sitting bending over her needlework in a flowing white gown, was given to the world. The society journals hastened to publish this artless and unique picture, and all London talked about "Adrienne."

"It's a pity you don't know," the girl thought many and many a time, as she arranged the fascinating new house she had taken for herself, for her sister, who was her secretary, and for the twenty girl workers, who printed and developed and toned the photographs. Edith had not forgotten her lover. But still she thought of Hugh toiling drearily in the distant suburb. The less said about the hours when she missed him, the better.

Her sister, the secretary, arranged all the appointments, and it was she who received a note about Christmas time, just six years and a half after the parting in the tram, from Mrs. Braishfield, making an appointment for her son.

Hugh had agreed to be photographed at last, just to please his people; and his mother, having heard much of "Adrienne" from her new friends, selected her as the best photographer.

Little did Braishfield think as he taxied along Baker street in the one half-hour he had to spare between lunch with a director and a board meeting that he was to see the girl with a smile again that wintry day. He looked older, more worn than at that last meeting. An expression of boredom came over his features when he realized that the cab had stopped, and the annoying ordeal was upon him.

He entered the house, and was shown up a charmingly artistic staircase to a white and blue sitting-room, where a fire was burning.

A girl in a pink dress, wearing long earrings, rose to greet him. This was Edith's sister.

"Adrienne is ready for you," she said to him after he had given his name and glanced irritably around the room. "Will you go upstairs?"

He followed a maid up two more flights of stairs, passing an elegant woman in a black velvet gown clasping a pug dog. They had evidently just been taken together.

The studio caught all the light of the December afternoon. It was attractively furnished. Edith Fisher had her back to him; she was looking over some photographs. She had changed also. She was calm, sensible, able.

Her assistant, a girl with short hair and a silver girdle, bade him be seated, and arranged the camera. Another girl appeared at the head of the staircase bringing a case enclosing plates.

So they were not alone when at last Edith turned, and their faithful eyes met once more.

Her heart almost stopped beating. "Edith!" he said.

There was a moment's utter confusion. The assistants looked on curiously. Adrienne recovered herself first.

"How nice to see you again," she said, forcing herself to speak. "We must talk afterwards. Let us get business done first. Miss Smith, is everything ready?"

She took one photograph, anyhow, taking off the cap with a hand that trembled violently. Then he rose, and they went downstairs to a vacant sitting-room.

"Wonder if he is coming back to be taken again?" said Miss Smith to the other girl in the studio. "She only took one, and I'm sure he moved. A funny affar, isn't it? Now, what I think is this...." But he did not come back.

They were married within the week, and everything was perfect. The sun shone on a snow-clad world. The crippled sisted was able to go to church in a motor; there were three pews reserved for the girls in Adrienne's studio. Strangely enough, the photograph taken in such agitation was a success. But Mrs. Hugh Braishfield only keeps one copy, and that is locked in a private drawer in her desk. It represents Hugh bending forward eagerly with a look of extraordinary tenderness in his eyes.

"That look is for me only, and is mine alone," says she. —Marjory Royce in British Weekly.

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### THE ZEBRA.

"Now what is this? Who here can tell?"
The teacher asked her youthful class,
And at the picture held to view,
Each puzzled little lad and lass
Seemed much perplexed. Was it a horse?
No, never horse was striped like that.
A colt? A mule? Up went a hand
From one small chap who always sat
The lowest down along the row—
Her dullest boy, the teacher said.
"Well, Johnny, can you tell us, dear?"
Then Johnny smlied, and scratched his head.
"Oh, yes, I know; you can't fool me,"
He said as he eyed the curious brute
With stripes galore, like a barber's pole—
"It's a horse in a bathing suit!"

—Our Dumb Animals.

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Small service is true service—and we know
God is not critical.—Robert Buchanan.

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A friend of ours who carried a skating rink under his hat was being chafed by an acquaintance who boasted a heavy shock of red hair. Said the red-headed man to the bald-headed man: "I suppose when you got to where they were giving out hair it was all gone." "Oh, no!" said our friend; "there was plenty of red hair left, but I wouldn't have that."
—Ex.

### THEIR START IN LIFE.

I have on my desk a list of one thousand successful men of this nation, says a writer in the Juvenile Court Record. By successful I do not mean a mere money-makers, but men who have given us new conceptions of steam, electricity, construction work, education, art, etc. These are the men who influence our moral as well as our physical lives. They construct for better things. How these men started in work is interesting. Their first foothold in work is a fine study.

Three hundred started as farmers' sons.

Two hundred started as messenger boys.

Two hundred were newsboys.

One hundred were printers' apprentices.

One hundred were apprentices in manufactories.

Fifty began at the bottom of railway work.

Fifty—only fifty, had wealthy parents to give them a start.

A lazy boy did not discover the telephone, nor how to harness the electric power of Niagara. A lazy boy did not learn to control steam nor invent the steam boiler. A lazy boy did not find the secret of the turbine wheel nor the powerful forces of gasoline. No! The boy who works every waking moment of the day has given the world its most beneficial discoveries.—Christian Standard.

### TWO SIDES.

**By E. A. Arne.**

We live and we toil,
Yet not without leisure;
And ofttimes we're sad,
But are not without pleasure;
Our trials are many,
Yet are not without measure,
And the mountains of rock
Are not without treasure.

The sky may be clouded,
Though more times its blue;
Friends may forsake,
But many are true;
Wealth seems for others
Yet there's some for you,
And the storms beat fiercely,
But the calm comes, too.

Many days seem dreary,
Yet the sun ever shines;
Storm clouds seem dark
Yet are silver lined;
The dross of the nugget
Comes out when refined,
And when we view both sides
We cease to repine.

### A Sure Sign.

"I wonder if there is anything serious between that tall girl and the little captain?"

"I think there is. She has had the heels of all her shoes lowered."—Fliegende Blaetter.


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